

THE
GUIDE TO HOLINESS.

MARCH, 1853.

ORIGINAL.

TO PROFESSORS OF PERFECT LOVE.

BY JESSE T. PECK, D. D.

DEAR BRETHREN: — I have delayed awhile, some other suggestions which I intended to make to you, from the conviction that no contributor ought to appear constantly, in a work of limited capacity, to which so many excellent writers are ready to give interest and variety. The kindness of your editor, which would have interfered with my purpose to send my articles, again calls me out. If I can only do good—if I can assist in sustaining and advancing the great cause of holiness, and honor my Saviour, to whom I am so deeply indebted, I shall be devoutly thankful. I would now say that

THIS SACRED PROFESSION MUST BE VINDICATED.

It cannot be taken simply upon its own strength. It speaks of a work of grace so naturally improbable — so far from being true of the great mass of believers, that no mere declaration can command the faith of the world. It must be confessed that to all but thinking minds, sound Theologians, or persons of deep experience, the probabilities are against it. There is much plausibility in the thought that human depravity is so deep, so all-prevailing, so

concealed, and human consciousness and reason are so defective that a man may even honestly think he is cleansed from all sin when he is very far from it. Indeed, without good and sufficient sustaining evidence, the profession cannot be received. There are many known defects in human nature in its best earthly condition, which however capable of clear and satisfactory explanation by the acute theologian, are most naturally attributed, by the world, and even professors of religion, to remaining depravity. The credibility of this great work must not, therefore, be made to rest upon a *a priori* evidence. The only cause which men can see, and which they are disposed to take into the account, does not contain the alleged effect—does not suggest it, but quite the contrary. And it is not discreet to overtax the faith of men, especially of sincere men. The effect is always adverse to the intention.

Besides, it must not be forgotten that men generally are in an unbelieving state. As there is no *a priori* probability, so far as they can see, that any man is sanctified wholly, so there is no *a priori* tendency in them to believe it, upon any evidence whatever. The minds of most men are skeptical upon this point, as upon most others, involved in experimental Christianity, not only from inward corruption which spontaneously resists all truth, but from choice and habit. It is self-reproving to admit that a state of purity so superior to their own is practicable and within their reach—that before their eyes there are demonstrations of a power, available to all sinners, which might long since have restored them to the image of their maker; and hence that they have assumed a fearful responsibility in remaining so long under the total or partial influence of inward sin. They choose, therefore, in self-defence to deny the fact. And this commenced so early—has been persisted in so long, that it has become a fixed habit of the mind. It is the first result of listening to a profession of perfect love, and is so much a part of the man, that he is likely to have no idea of the sophistry he is practicing upon himself. He would, it is true, be startled by the thought, of denying that it is *desirable* to be delivered from all sin—that it is *possible*—that it is *necessary*; but really feels that he has no reason, even to apologize, for denying positively that any man on earth is delivered from all sin! How general this

skeptical tendency is, I need not attempt to show you, brethren. You have met it everywhere. You have felt its chilling effects in the very bosom of the church. Hard enough to endure, coming from an unbelieving world, it has grieved you to the heart when you have been compelled to recognize it in the looks, the words, and the conduct of those you tenderly love in the membership, and even in the ministry.

One other consideration I must mention. There is opposition to holiness of which its professors must become the direct objects. No man can, even as an advocate, and much less by open profession, identify himself with a cause which contains so much of reproof to sin, and which presents an antagonism so direct and palpable to the endeared vices and palliated corruptions of the world, without feeling the force of its self-respect, of its deeply rooted prejudices, and of its challenged resentment. "The world will love its own and them only." And just in proportion as we dissent from its fashionable sins, we shall provoke its resistance. Now, to meet this opposition with mere profession—to expose ourselves to the charge of gross inconsistency, presenting no evidence of the reality which we formally claim, is not only to secure the contempt of men, but to endanger the system which we so totally misrepresent. Opposition to a mere fiction is an easy task. To disprove and hold up to ridicule, claims which have no real foundation, requires no skill in logic, no deep malice at heart. But the grievous part is, that from precisely this position, multitudes impose upon themselves and others by arguing from the concrete to the abstract—from the particular to the general; and hence they say, with an air of triumph, here is another demonstration of the utter falseness of this dogma of Christian perfection—of the utter impracticability of this, as well as all other schemes of human perfectibility. Against all this which so clearly disregards the testimony of Revelation, and dishonors the Saviour it is of no use to oppose mere profession. If this is all, it is better to suffer in silence, or to be content with opposing true logic to sophistry, and battling by sound Theological laws for the truth as it is in Jesus.

All these facts, in the state and tendencies of the world, I

adduce, not to discourage profession. Far from it. I believe all consistent profession of religion is an attempt, in humbleness and sincerity, to tell the truth, and the more profound and pervading the truth, the more gratefully and joyously should we tell it. I admit and even urge that we are not excused from being living witnesses to the fact that the blood of Jesus has cleansed us from all sin, by the knowledge that our testimony will be rejected — that men will take occasion to attack with renewed zeal and bitterness, the glorious doctrine of full salvation. Truth is not responsible for error; the right for the wrong; light for darkness. The faithfulness of the Saviour, of His apostles, and martyrs was the occasion of bitter revilings, of fearful blasphemy and murder! but *the cause* lay deep in the hearts of corruption whence these bitter wrongs arose. No; we are to declare the whole counsel of God, whether men will hear or forbear. With all the solemnities of sworn witnesses, we are bound to “tell the truth, the whole truth, and nothing but the truth.” The testimony of the Spirit is to be honored for its own sake; and on the naked authority of this inward witness, we are to tell what the Lord hath done for our souls.

But this is not our own defence. Profession is not our weapon, but the simple exposure of the object of attack. This is the thing to be vindicated against the improbabilities in the nature of the case; against the natural skepticism and the sinful opposition of men; and, thank God, the vindication is practicable; the means of successful and triumphant vindication are within our reach, and we are under the most sacred and imperative obligations to use them, for the honor of our revered principles, for the protection of our individual rights, for the deliverance of souls from the power of sophistry, the dominion of prejudice and the oppression of the devil, and for the glory of Christ, whose blood, in spite of all cavil and neglect, has power to cleanse from all sin.

WE shall find no life in our doctrine, when there is no doctrine in our li e.

EV. RY place is alike to him who goes nowhere wit' out God.

ORIGINAL.

WESLEY'S EARLY VIEWS ON ENTIRE SANCTIFICATION.

BY REV. J. HARTWELL.

Evidently, no one subject ever engaged the attention of Mr. Wesley, more earnestly than that of the *entire sanctification of believers*. At first, he stood virtually *alone*. His views had been gained from a careful study of the Bible, and his friends seemed unable to shed light upon his mind. He felt his way with solicitude and care, writing at different times according to the light he had, and giving to the attentive reader the results of progress.

He was converted in 1738, and, between the years of 1744 and 1747, gave his first "conversations" on sanctification. But he subsequently declares that his views at this time were *not mature*. Consequently those then expressed, and *not agreeing* with those of a *later date*, are not to be taken as Wesleyan authority. To do so would be to misrepresent Wesley, and make him support positions which he himself had abandoned as untenable. Neither truth or interest would allow us to do so. And when Wesley is quoted on this subject, the reader should see whether it is from his "first conversations," and whether it agrees with the general tenor of his subsequent writings. Or rather, *writers* should see to this, for it is not supposable that every reader can do so. The following shows the great IMPROPRIETY of *urging Wesley's EARLY views in OPPOSITION to those later expressed*.

In 1742, after giving an almost unparalleled description of what he afterwards calls a clear experience of sanctification, he closes by saying: "whether she was sanctified throughout or not, I had no light to determine." He says, "we did not see this so clearly at first." Referring to his early views, he expressly declares that at this time, he "had no distinct views of what the apostle meant by exhorting us to go on to perfection." It was not till 1747 that he "saw that holiness comes by faith," and "that men are justified before they are sanctified." And it was not till 1758, or 1759, that he was convinced that a sanctified soul

could fall. On this account he was obliged to say, "I retract several expressions in our hymns, which partly express, partly imply, such an impossibility." In 1756, he speaks of having just published his "*coolest and latest thoughts*" on sanctification; but in 1764 he again bestows earnest and special attention upon this subject, reviews the whole ground, adds several of his richest pages; and makes yet another addition in 1767. The most that his *letters* contain on this subject, was written still later.

That both inward and outward holiness are enjoined by the Bible, Wesley saw as early as 1725; and as to the truth of this *doctrine* he never wavered. But his views in regard to *seeking*, *preaching*, and *professing* it, CHANGED; as also in respect to *losing* it. His early views upon these points were subsequently *abandoned*. Writings, therefore, which are founded upon Wesley's *abandoned* views, are necessarily anti-Wesleyan, and have no claims upon the attention of those who admit Wesley as a standard upon this all-important theme. And those who pretend to quote him, should be careful and do him justice. It is not always an isolated clause which justly represents an author, but a correct *summing up* of his writings, according to their general tenor. This is the more important where a man *pioneers* in reference to a great doctrine, as Wesley did; and where very much concerning it, is to be learned and illustrated by the *experience* of Christians. He said, "I *want living witnesses*. If I were certain that none in England had attained what has been so clearly and strongly preached by such a number of preachers, in so many places, and for so long a time, I should be clearly convinced that we had all mistaken the meaning of those Scriptures; and therefore for the time to come, I too must teach that 'sin will remain till death.'"

The following will show how Wesley sought knowledge in the experience of others: "This premised, in order to throw what light I can upon this interesting question, I will simply relate what I have seen myself in the course of many years. Four or five and forty years ago, when I had no distinct views of what the apostle meant by exhorting us to 'leave the principles of the doctrine of Christ and go on to perfection,' two or three persons in London whom I knew to be truly sincere, desired to give me an

account of their experience. It appeared exceeding strange, being different from any that I had heard before ; but exactly similar to the preceding account of entire sanctification. The next year, two or three more at Bristol, and two or three in Kingswood, coming to me severally, gave me exactly the same account of their experience. A few years after, I desired all those in London, who made the same profession, to come to me all together at the Foundry, that I might be thoroughly satisfied. I desired that man of God, Thomas Walsh, to give us the meeting there. When we met, first one of us, then another, asked them the most searching questions we could devise. They answered every one without hesitation, and with the utmost simplicity, so that we were fully persuaded, they did not deceive themselves. In the years 1759, 1760, 1761, and 1762, their numbers multiplied exceedingly, not only in London and Bristol, but in various parts of Ireland as well as England. Not trusting to the testimony of others, I examined the most of these myself ; and in London alone, I found six hundred and forty-two members of our society, who were exceeding clear in their experience, and of whose testimony I could see no reason to doubt. I believe no year has passed since that time, wherein God has not wrought the same work in many others ; but sometimes in one part of England or Ireland, and sometimes in others—as “ the wind bloweth where it listeth ; ” and every one of these (after the most careful inquiry, I have not found one exception either in Great Britain or Ireland) has declared that his deliverance from sin was *instantaneous* ; that the change was wrought in a moment. Had half of these, or one-third, or one in twenty declared it was *gradually* wrought in *them*, I should have believed this with regard to *them*, and thought that some were gradually sanctified and some instantaneously. But as I have not found, in so long a space of time, a single person speaking thus, as all who believed they are sanctified declare with one voice, that the change was wrought in a moment, I cannot but believe, that sanctification is commonly, if not always an *instantaneous* work.”

WESLEY'S WORKS, VOL. II., p. 223.

Both the ingenuousness with which he abandoned error of whatever sort, and the humility and diligence with which he sought

the light of truth from every quarter, are alike adapted to inspire reverence of the man and confidence in the sentiments he taught. The fact that this doctrine was so poorly understood, and so generally opposed, led Wesley to criticise it with the greater care. He had it under severe scrutiny for more than 60 years. And his *mature views* concerning it, are doubtless entitled to more influence than those of any other writer since the apostolic age.

Auburn, N. Y.

ORIGINAL.

CONVICTION FOR HOLINESS.

BY REV. G. W. STEARNS.

No fact is more puzzling to the young disciple of Christ, than the almost universal experience and detection of sinful thoughts, emotions and desires, springing up within his heart. The discovery generally produces alarm. Not as yet deeply versed in the devices of the Devil, or extensively acquainted with the Scripture delineations of the progressive development of Christian character, he, as often as any way, comes to the conclusion that he has never been converted, that his hope was false, his profession premature, and his confidence vain; when the truth is, his knowledge of God's law and holiness has increased, and the light thereof shines with clearer beams into his soul, bringing to his notice, what before had existed unobserved. Thus it was with Job. With his friends he maintained his innocence and purity, vindicating himself from every charge of guilt or defilement; but when the Almighty appears, and Job is brought into the presence of a holy God, so fearfully flashes the hallowed light around his heart, that he cries out, "I abhor myself, and repent in dust and ashes." So with Isaiah. He entered the temple. The presence of Deity was there; and there were cherub and seraph, uniting in their responsive songs and devotional anthems to the Jehovah King, "Holy, holy, holy is the Lord of Hosts." The spotless purity of

that mighty train, the unstained whiteness of that throne, the elevated character of that song, penetrated the depths of the prophet's soul, and he was prostrate in the dust, crying, "Woe is me, for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the Jehovah of Hosts."

Instead, therefore, of this consciousness of the remains of sin, this detection of unholy thoughts, tempers and motives, being an occasion to cast away his confidence, it is but the natural result of progression in experience, and is the dawning conviction for entire purity, which every Christian feels sooner or later, if diligent in duty. I propose in this paper to inquire into the *nature* and *depth* of this conviction.

It differs from conviction for actual sin, from the fact that it exists at the same time, and is consistent with a satisfactory assurance of Divine acceptance, whereas conviction for actual sin is always accompanied with condemnation, and a sense of the wrath of God.

There exists with it a consciousness that we *love God*, and his people, though not with half the strength we ought to, and subject to many interruptions; we *love prayer*, and all other branches of divine worship, though weakly, and accompanied by many infirmities; we *believe* in God, though obscured by many doubts and fears; we *hope*, but clouds often hide its brightness and blessedness; we *rejoice*, but it is not full nor constant—subject to many depressions and interruptions. It is a conviction that sin *remains* in our hearts without reigning. Its motions are felt—life is not yet extinct, though it has received a terrible blow, its power is broken, but not destroyed. *Pride* sends up from its living root, shoot after shoot, requiring perpetual mortification to prevent the ripening fruit from being scattered, and taking new root to the destruction of every virtuous plant. *Pride of intellect*, leading us to show off great swelling words, or, what is often the case, to do nothing in active service for Christ, because we cannot speak or pray as fluently as some of our brethren. *Pride of person*, plunging us into extravagance in dress, equipage and furniture, or binding us with fashion's changing, galling, and

ruinous chains. *Pride of circumstance*, causing us to despise the lowly—to turn away from the oppressed, and to treat with contempt the hard-working and laborious dependents.

We see clearly not only *pride* within, but also *self-will* in opposition to the will of God. An *unwillingness* to do and be what the Lord would have us. Now this is flat idolatry. Will gives law to our thoughts, words, and doings. To reject God's will, and set up our own, is not only to be guilty of fearful rebellion, but it is to substitute another lawgiver for God. Yea, it is to give ourselves law, and having another God before the most high, is a violation of the first command of the Decalogue.

Worldliness, also, is found in the renewed heart, and is too often followed to the entire destruction of the life of God. Intimately associated with it is *covetousness*—laying up treasure upon earth, and refusing to contribute for the support of the Gospel. This also is idolatrous. Then how often does the young disciple find *jealousy*, *evil-surmisings*, and *envy*, not to say *resentment*, and other *evil tempers*, disposed to flow out on almost every provocation. His heart seems prone to *doubt* and *unbelief*—*bent to backsliding* and *evil*, so that all the while he is ready to say, "I shall fall one day by the hand of my enemies." Nay, God shows thee these things that he may destroy them. There is not only this conviction that *sin remains*, but that it more or less *cleaves* to all we do and say. In our social intercourse with society we are often speaking *uncharitably*, or *unprofitably*, *jesting*—*foolish repartees*, *whispering*, or *backbiting*, manifesting an *offensive egotism*, or else *running ourselves down* to secure the *praises* of others. In our *works of mercy*, *unholy motives* and *tempers* mingle with them; and in our devotions, *wandering*, *debasing*, and *degrading* thoughts usurp the place of holy affections, and holy feelings. It is a conscious sense of *numberless omissions* of duty towards both God and man, so that neither receives what belongs to them, on the score of mercy, to say nothing about justice. And, while conscious of these omissions, we perceive also, *unnumbered defects* within, in our faith, love, hope, and all the fruits of the Spirit.

This conviction includes, also, as another element, a *conscious*

guiltiness on these accounts, not that they *will be* visited with the strict demands of justice, but that they *deserve* to be thus visited. Yea, that we *deserve* death,—thus at once confessing the true nature and tendency of this inward disease; and that while we are worthy to die for inward sin, we find ourselves utterly *helpless*, that is, as weak as ever to help ourselves apart from grace, and an absolute inability to deliver ourselves from this inward corruption. If, now, there be no such work as entire sanctification, we must make up our minds to be down under this load of conviction, and groan out life without relief. We can but “loathe ourselves in our own sight, for our iniquities and our abominations,” “abhor ourselves, and repent in dust and ashes,” and thus offer to God the “sacrifices of a broken and contrite spirit.” There is an earnest cry for deliverance, and there is hope in our case.

As to the *depth* of this conviction, it varies in different persons. So far as mere intellectual consciousness is concerned, perhaps there would be but little difference; but we judge of the strength of religious principles by uniting them to our emotions, and consequently we say conviction is pungent or light, according to the depth of feeling evinced. I am inclined to think the standard unsafe and misleading, but I describe things as they are. *Circumstances* will make some variation in the depth of our emotions on this subject. If we are surrounded by brethren of strong, deep feeling, we shall be likely to sympathize with them. If, on the other hand, our associates are of that class who treat religion intellectually, bringing the judgment and reason into constant exercise, these emotions will not rise high, but conviction will be more of the judgment than of the heart. This may be as deep, perhaps *more lasting*, and prompting us to more diligent action than the more sensible kind; for emotions are a very variable standard, sometimes so strong and full as to over act, and at other times, so sluggish as not to act at all. They are blessed, however, when held subservient to reason and judgment, especially when they all bow to Divine revelation.

Education, also, has a good deal to do with our conviction for entire sanctification. If, from earliest memory, we have been

accustomed to believe it as the Christian's privilege and duty, the evidence on which our conviction depends, will strike us differently from what it would, had we been educated to disbelieve the doctrine, and when we had never heard it. A man born blind, and restored to vision by a surgical operation, would look out upon the beauties of the natural world with deeper, sublimer, sweeter, and perhaps more painful emotions, than we who have accustomed ourselves to these things from reason's earliest dawn. So, also, in regard to the high privilege of perfect love. Evidence for the first time heard, in reference to a fact of experience hitherto unheard of, will strike deeper and awaken keener sensibilities than it would were we long accustomed to the same things.

Peculiarity of Constitution will also very much modify our feelings in reference to this as well as other and kindred subjects. Some people never have their emotions very deeply wrought upon by any truth. Others will be overwhelmed. A pointed and earnest sermon will move some to tears, and others to smiles—giving many a satisfied and settled seriousness and gratitude for the light to their judgment, and fixing their determinations more strongly than ever to obey the truth, and thus glorify God, and a few will shout aloud with extacy, under the impulse of a gospel so blessed and glorious. The same variety will appear when that class of truths is presented relating to holiness of heart and life. Conviction will, therefore, vary. *Nearness to God* will also affect the depth of conviction. The clearer the light of God's holy character shines into our hearts, the greater the contrast between us and that holiness; and the more sensibly do we feel our guiltiness and unworthiness. The clearer our views of the spirituality of God's law, (and they will be clear in proportion as we understand the character of God, of whom his law is a transcript,) the deeper will be our conviction of moral unlikeness to God, and distance from the perfect standard therein set up. Hence, the more diligent and faithful after conversion, the sooner do we arrive to this conviction, and the deeper does it strike.

But, however varied, it is deep enough in every heart to lead him directly to the Redeemer's blood. It is sufficient, if acted upon, to secure to every disciple, "Christ as his wisdom, righteous-

ness, sanctification, and redemption." In this sense, "if he confesses his sins, he is faithful and just to forgive, and to cleanse from all unrighteousness." If he can only *see* his sins—his inbred corruption—the remains of carnality,—but cannot *feel*, he may *see* also a Saviour, whose name is "Jesus, who saves his people from their sins." "*Look* unto me, and be saved all ye ends of the earth, for I am God and there is none else."

"This is the way I long have sought,
And mourned because I found it not."

Holmes' Hole, February, 1853.

SELECTED.

HAVE WE SCRIPTURE ON OUR SIDE.

If we have not, the sooner our fabric is demolished the better. But we believe that we have, and on this we base our hope, of final triumph; for truth is mighty, and sooner or later will prevail. We commend therefore, to every sincere seeker of the grace of perfect love, the prayerful perusal of God's word with specific reference to this subject. Much, however, will depend upon the *manner in which* we read. Some discover the doctrine on almost every page, while others, equally diligent in the perusal of the Sacred Oracles, find nothing to warrant the expectation of such a state, which the soul tabernacles in the flesh. "If thine eye be single, thy whole body shall be full of light." Lay aside all prejudice, and receive the exhortation, provisions and promises of Scripture as from the mouth of God.

We have cut out from one of our exchanges, the following "Harmony of the commands and exhortations, provisions and promises, prayers and experiences of the gospel in sustaining the doctrine of Entire Sanctification in this life," and we are convinced that none can read them with an unbiased mind, without being struck with the weight of Scriptural testimony there is bearing on this subject. Peruse them, beloved, on your knees and plead the fulfilment of each promise, as the pledge of a God of inviolable truth.

HARMONY OF THE COMMANDS AND EXHORTATIONS, PROVISIONS AND PROMISES, PRAYERS AND EXPERIENCES OF THE GOSPEL
IN SUSTAINING THE DOCTRINE OF ENTIRE SANCTIFICATION IN THIS LIFE (BEAUTY OF HOLINESS.)

HOLINESS REQUIRED.	HOLINESS PROVIDED FOR, AND PROMISED.	HOLINESS PRAYED FOR, AND EXPERIENCED.
<p><i>Holiness and Sanctification—</i> 1 Peter 1: 15, 16. But as he which hath called you is holy, so be ye holy in all manner of conversation: because it is written, Be ye holy, for I am holy. 2 Cor. 7: 1. Having therefore these promises, dearly beloved, let us therefore cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. Heb. 12: 14. Follow peace with all men, and holiness, without which no man shall see the Lord. Leviticus 11: 44. For I am the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy. Leviticus 20: 7, 8. Sanctify yourselves therefore, and keep my statutes, and do them: I am the Lord which sanctify you. 1 Thes. 4: 3. For this is the will of God, even your sanctification. Philip. 2: 14, 15. Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.</p>	<p>Heb. 9: 13, 14. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctify to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your consciences from dead works to serve the living God? 1 Pet. 1: 2. Elect according to the foreknowledge of God, through the blood of Jesus Christ, unto obedience, and sprinkling of the blood of Jesus Christ. Eph. 5: 25, 28. Even as Christ loved the Church, and gave himself for it: that he might sanctify and cleanse it with the washing of water by the word: that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. Heb. 13: 12. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Heb. 10: 10. By the which will we are sanctified, through the offering of the body of Jesus Christ once for all. 1 Thes. 5: 10. Who died for us, that, whether we wake or sleep, we should live together with him.</p>	<p>1 Thes. 2: 10. Ye are witnesses, and God also, how honestly, and justly, and unblamably, we behaved ourselves among you that believe. Mark 6: 20. For Herod feared John, knowing that he was a just man and a holy. 1 Thes. 5: 23, 24. And the very God of peace sanctify you wholly: and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it. John 17: 17, 19. Sanctify them through thy truth; that they also might be sanctified through the truth. 1 Cor. 6: 11. And such were some of you: but ye are washed, but ye are sanctified. Phillip. 3: 17. Brethren, be ye followers together of me. * * * For our conversation is in heaven. Phillip. 4: 9. Those things which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you. Luke 1: 74, 75. Might serve him without fear, in holiness and righteousness before him, all the days of our life.</p>
<p><i>Perfection—</i> Nat. 5: 48. Be ye therefore perfect, even as your Father which is in heaven is perfect. Heb. 6: 1. Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection. * * * And this will we do, if God permit. 1 Chron. 28: 9. And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind. Deut. 18: 13. Thou shalt be perfect with the Lord thy God. Mat. 19: 21. If thou wilt be perfect, go and sell that thou hast, * * * and come and follow me. 2 Cor. 13: 11. Be perfect. James 1: 4. That ye may be perfect and entire, wanting nothing.</p>	<p>Eph. 4: 11. And he gave some, Apostles; and some, Prophets; and some, Evangelists; and some, pastors and teachers, for the perfecting of the saints, * * * till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. * * * May grow up into Him in all things, which is the Head, even Christ. 2 Cor. 12: 9. For my strength is made perfect in weakness. Col. 1: 28. That we may present every man perfect in Christ-Jesus. Heb. 7: 19. For the law made nothing perfect, but the bringing in of a better hope did, by the which we draw nigh unto God.</p>	<p>Philip 3: 15. Let us, therefore, as many as be perfect, be thus minded. Col. 4: 12. Epaphras, who is one of you, a servant of Christ, saluteth you, always laboring fervently for you in prayers, that ye may stand perfect, and complete in the will of God. Job 1: 1. And that man was perfect and upright. 1 Peter 5: 10. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, establish, strengthen, settle you. 2 Cor. 13: 9. and this also we wish, even your perfection. Psaln 87: 87. Mark the perfect man. Heb. 13: 21. Make you perfect in every good work to do his will.</p>
<p><i>Love—</i> Luke 10: 27. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, and thy neighbor as thyself. Deut. 6: 4, 5. Hear, O Israel: the Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might. 1 Cor. 16: 22. If any man love not the Lord Jesus Christ, let him be Anathema, Maran-atha.</p>	<p>Deut. 30: 6. And the Lord thy God will circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thy heart, and with all thy soul that thou mayst live. Jer. 24: 7. And I will give them a heart to know me, that I am the Lord; and they shall be my people. John 4: 7. Beloved, let us love one another: for love is of God.</p>	<p>1 John 4: 19. We love him because he first loved us. John 17: 26. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me, may be in them, and I in them. 1 John 5: 5. The love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us. 1 John 3: 14. We know that we have passed from death unto life. * * * Psaln 116: 1. I love the Lord, because he hath heard my voice.</p>

SELECTED.

THE GRIP OF FAITH.

JOHN WELSH, one of the early reformers of Scotland, born in 1570, has given a lively picture of faith, which may serve to encourage some trembling believer.

“It is not the quantity of thy faith that shall save thee. A drop of water is as true water as the whole ocean. So a little faith is as true faith as the greatest. A child eight days old is as really a man as one of sixty years; a spark of fire is as true fire as a great flame; a sickly man is as truly living as a well man. So it is not the measure of thy faith that saves thee; *it is the blood that it grips to, that saves thee*; as the weak hand of the child that leads the spoon to the mouth will feed as well as the strongest arm of a man; for it is not the hand that feeds thee, albeit it put the meat into thy mouth, but it is the meat carried into the stomach that feeds thee. *So if thou canst grip Christ ever so weakly, he will not let thee perish.*

“All that looked to the brazen serpent, never so far off, they were healed of the sting of the fiery serpent; yet all saw not alike clearly, for some were near hand, and some were afar off. Those that were near hand might see more clearly than those that were afar off: nevertheless, those that were far off were as soon healed of the sting when they looked to the serpent, as those that were near at hand; for it was not their look that made them whole, but he who the serpent did represent. So if thou canst look to Christ ever so meanly, he can take away the sting of thy conscience, if thou believest; the weakest hand can take the gift as well as the strongest. Now Christ is the gift, and weak faith may grip him, as well as strong faith, and Christ is as truly thine when thou hast weak faith, as when thou hast strong faith.” Let every trembling sinner grip Christ by faith.—*Amer. Mess.*

HE that would be little in temptation, let him be much in prayer.—*Owen.*

ORIGINAL.

A LETTER TO A FRIEND,

UPON RECEIVING BY FAITH A CLEAN HEART AND WITNESSING
TO IT.

MY BELOVED SISTER IN CHRIST:—

YOUR letter brought good news, good tidings; that you were again enabled to lay all upon the altar, take God at his word, and believe then that the blood of Jesus cleansed you from all sin; the act done, your soul was filled with blessing, and you cried, Glory! Glory! Glory to God.

Now here in your own experience is a clear refutation of the sentiment advanced by the writer, whose view on this point has caused you to query. Is it not scriptural to believe first, and then receive joy, and the witness of the Spirit afterward?—Believe, believe, Jesus taught; believe, the disciples taught.

And by experimental fact, *we know* that the witness of the Spirit never comes before faith, in any part of our enjoyments or attainments. The act of faith that delivers the soul from its guilt and bondage, is of the same nature as that which applies the blood of Christ for entire cleansing from the carnal mind and seeds of sin; when we are laboring with penitent souls, and find by our sympathy with them, that the time is come for us to draw them into faith, we put words of faith into their mouth, and get them to repeat after us, Lord, I believe; Lord, I believe, now, &c. So, we see the language of faith aids them, and we find them voluntarily using one text after another, until their souls triumph in the pardoning love of God. Just as yours did when you again believed that you received the thing you asked, and if you had not at that point received the witness of the acceptance of your all, yet the offering was made, and you had a right to witness by faith, that the blood of Jesus was fully applied to your soul. We may often find the teaching of men, both in books and preaching, is not according to scripture or experience; then we are not to be troubled about it, but leave it as unsafe food for our souls.

The other quotation you make from the same author, respecting

confessing the blessing of holiness or sanctification, and that frequent confession savors of pride, seems like a secret dart thrust into the side of Christ; "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

And every time, my dear sister, you make this confession to the glory and honor of God, your own soul will be strengthened, and your Master will own you before his holy angels on high, and you will be quickened in the enjoyment of a pure heart.

Holiness is that part of God's nature, which he is pleased to communicate to us to bring us into union with himself—and he peculiarly owns the confession of it to his praise. The holding the blessing by faith, and professing it openly and fearlessly, lifts the soul above the taunting of the enemy and the little perplexities of life.

It is God's work to give us the witness of the Spirit and other collateral evidences of our present purity; then it is our work to hold fast the beginning of our confidence unwaveringly, walking by faith, and not by feeling, telling plainly what God's grace does for us, and in us,—keeping back no part of the price we have paid. How many, many, have for some time believed the work done in them and witnessed to it by faith,—their faith has been honored, and unexpectedly, the full witness was granted them. I would not dare say to any one, now do not witness to holiness here, or there. No, let us not attempt to steady the ark of God. The too much backwardness on this point is to be lamented.

Spiritual pride very rarely gets as low as holiness. So, my dear Sister, while you enjoy an indwelling God, you are in such abasement of spirit that Satan cannot puff you up. You must give up your shield before he can triumph over you.

I know nothing by experience of self-exaltation in professing holiness—quite the reverse; and I think you never did. Thousands, I think, can attest to ~~this~~ experience.

Saturday morning. I have just finished the November number of the *Missionary Advocate*; do you take it? if not, do get it and strive to have it widely circulated; it is suited to any

denomination as well as our own, for it notices Missionary operations generally, as it should, for all are engaged in one great work, under one living Head.

I was glad to find for your sake that all the pain of mind you suffered while here, was only temptation. It is so cheering, even after we have suffered, to know there was no fault in us; the consciousness that grace was sufficient, and that we were kept by the power of God, from doing amiss, encourages us still to confide in divine guidance, for all our little as well as great matters. I have often been assaulted by the enemy in the same way, and I have been for a time really pained at heart for some little thing, which I afterwards found was a work of his own creation.

Yours, in Christ.

M. A.

SELECTED.

CONSTANCY.

THE steadfast Christian has been very aptly compared to the fixed stars which emit the steadiest and fairest light in the darkest night. How chaste, and subdued, and grateful to our feelings, is the radiance of deep and steady piety! It may be eclipsed by the blaze and dazzle of mercurial, meteoric spirits, during periods of religious interest, but burns on in its brightness again long after such have died away and sunk in oblivion. This occasional, fitful piety may do good, since even the meteor and shooting star fulfil a purpose; but only the steady light of piety, like that of the sun, can permanently benefit the world.

Who is wise? He that learns from every one. Who is powerful? He who governs his own passions. Who is rich? He who is content.

Christian Experience.

ORIGINAL.

PERSONAL EXPERIENCE.

BROTHER DEGEN :—

HAVING been a regular reader of the Guide for twelve months past, and especially of that part devoted to "Christian Experience" — and having received much spiritual benefit therefrom — and, believing as I do, that I now express the sentiments of many of God's people — I have concluded to cast the poor mite of my experience into the treasury of the Lord ; and most sincerely will I pray, that it may strengthen, comfort, help the feeble, faltering, flock of Christ.

And though I am aware, that it is only a *drop of good*, yet I humbly trust, it will seek and find its kindred drops, unite and blend with them, and swell the tide of glory, honor, and praise, that flows from the earth to God, and to the Lamb.

I was born of the Spirit July 17th, 1846.

I could here give some interesting facts, in reference to my conviction and conversion, but considering they do not bear directly on the point at which I am aiming, I forbear. Six years have rolled by since that blessed day ; and on the evening of the 24th of April, about 5 o'clock, I received *by faith* a *clear* and *satisfactory* evidence, that the blood of Jesus Christ, my Savior, cleansed *me* from all sin ; so that I am enabled *now* to love God with all my heart, mind, soul, and strength, and my neighbor as myself.

But some sincere seeker after the "pearl of great price," may inquire, "By what power did you lift yourself to such a height as that of Christian perfection ? I have always regarded it as a height so high, as not to be able to 'attain unto it,' a depth so deep as not to fathom it — a state so heavenly as not to be enjoyed." The power, my sister, my brother, was "BY FAITH," and the foundation of that faith was the promise of the Eternal. It was by laying hold of this simple mighty lever, that I was lifted from a death of sin, to a life of righteousness. From my conversion I believed that this state of grace was attainable, and had to be enjoyed before we could enter heaven. But I thought there were two ways to obtain it. First, *by a diligent use of the means of grace* ; secondly, *by one simple act of faith*.

The last method I had always looked upon as so daring a feat, that I discarded it, and adopted the first, thinking I would as surely obtain it as those who sought it in the second way; and though I might be longer about it, yet I thought it would be as good (if not better,) when obtained. Moreover, there was a great difficulty to my mind in obtaining it by the second method, which at that time I did not think existed in the first. It was this,—How I was to distinguish between a *great blessing* and sanctification. And often times, while engaged in earnest prayer for it, Satan would suggest “how could you say positively whether you received the former or the latter blessing,” and by this mess of pottage of the wicked one I was cheated out of my birthright.

All this time, however, I felt that I was growing in grace and in the knowledge and love of Jesus.

In 1848, some two years after my conversion, I felt it as an imperative duty to preach the gospel to every creature, and in order that I might the more successfully fulfil this great commission, I repaired to a neighboring institution, that I might “study to show myself approved unto God, a workman that needeth not to be ashamed.”

Among the many pastors sent to labor with us, none won our hearts, or enlisted our affections more effectually than Bro. A. In him we saw much of the mind that was in Jesus — his life, in our opinion, was a practical comment upon the glorious Gospel of the Son of God — and providentially being thrown a great deal in his society, I resolved to follow him as he followed Christ. But I felt sensibly, how much soever I might desire to do this, it was impossible, until I had consecrated myself wholly to Jesus. So I started with this determination, “by the help of God, I will not stop, until I obtain the blessing of perfect love.” I commenced this great work at one of our Friday fast day meetings; and so earnestly did I seek this blessing, that I cared for nothing else beside, and so fearful now of losing my present interest, that several times I was on the point of asking God to make me *feel miserable*, until I realized that for which I groaned, and watched, and prayed. Our pastor advised me not to do this, for, says he, you might feel thus for years. Well, said I, “I intend to ask God to give me *no rest*

until I can feel that the blood of Jesus "cleanses me from all sin." On Saturday evening, the studies of the week being over, I went to my pastor's room in great distress of soul, and after seating myself, he (suspecting the object of my visit) asked if I had ever seen a form of consecration? I replied that I had seen several. But, says he, "did you ever see the one in which I gave myself to God?" On my replying in the negative, he produced and read it. And while he was reading, I felt that the giving up of myself, wholly, entirely to Jesus, was the very thing I wanted to do, and what I felt willing to do THEN. After he had finished, we bowed in prayer, and ere the suppliant knee was bent, God poured into my heart "A GREAT BLESSING." I received it with joy, but still I continued to groan, to agonize, to pray, that I might be cleansed, purified, sanctified throughout, soul, body, spirit, and be preserved blameless until the coming of our Lord Jesus Christ. Our brother's voice, which was raised in silent, earnest prayer in my behalf, was ever and anon heard between the intervals of the storm of sorrow that seemed about to overwhelm me. At length the tempest grew so fearful, and my case so hopeless, that it seemed as if my poor heart would break unless Jesus spoke, and said to the tempest, "PEACE BE STILL."

I asked Brother A. to get his Bible and read to me some of the promises of my blessed Saviour,—he did so, and while Jesus was speaking to me, by his servant, through his word, my faith gained strength, and by one earnest, vigorous effort, I was enabled to lay hold upon Jesus, and press him to my heart, and then came that sweet promise, "From all your filthiness and all your idols will I cleanse you." I sprang to my feet, exclaiming, Brother A., "*It is the Truth, thank God—It is the Truth.*"

"The gladness of that happy day.

Oh! may it ever, ever stay."

No ecstatic joy, no sudden transport of delight, filled my heart; but peace, the most profound, the most perfect, that mortals ever realized.

Yes brethren and sisters — it was the truth that made me free, and I was “free indeed.” Thank God.

“There is a fountain filled with blood
Drawn from Immanuel's veins,
And sinners plunged beneath that flood,
Lose all their guilty stains.”

R. M. C., VA.

ORIGINAL.

“THY WILL BE DONE.”

ARE toil, poverty, and corroding care to be my portion ; are pain, sickness, and chilling sorrow lurking in my pathway ; are earth's dearest hopes to be relinquished—the ardent aspirations, the bright day-dreams of youth to be laid low ;—are the tender cords of pure affection to be severed by ruthless hands, and the foe permitted to exult over the ruin his own hands have wrought ? is reputation, (though cherished as the apple of the eye by its possessor,) to be wantonly sported with ? “Father, thy will be done.” Since, “whom thou lovest, thou chastenest,” I would “kiss the rod,” and with cheerfulness welcome the tokens of thy fatherly affection. Grant that they may work richly the peaceable fruits of righteousness. Thou knowest what most I need, to wean this wavering heart from this vain world,—to purify it from the dross and impurities which separate it from full rest and repose in Thee. With implicit confidence in thy word, that “all things work together for good to those that love Thee,” I would choose nothing for myself, but ever say, “Thy will be done.”

M. A. BERNHARD.

Bernhard's Bay, Dec. 5, 1852.

The Missionary Work.

ORIGINAL.

THE MISSIONARY ENTERPRISE.

XIII.

THE *American Messenger* for February, has an article which is painfully interesting, on the persecutions, by the French, at *Tahiti*, in the South Pacific. It appears that the extent to which these persecutions were carried has hitherto been unknown to the public generally. The recent arrival at New York, of two of the ejected Missionaries from these Islands, and access to the documents which they bring, have enabled the editors of the *Messenger* to state the leading facts which had not previously been made known to the press of this country or of Europe.

It will be remembered that the first Missionaries of the London Missionary Society landed at *Tahiti* in 1797. Twenty-two years after the first converts were received into the Christian Church. Idolatry, superstition, and cruelty soon yielded before the power of the Gospel, and a new phase of society gladdened the Pacific Islands. The work spread chiefly by the assistance of Native Christians, nearly all over the Society Islands; Queen Pomare and her leading chiefs were truly converted to God; and Christians, both here and in Europe were in the habit of directing attention to this great work, as one of the most remarkable instances of the power of the Gospel to raise up a holy people from even the most unpromising moral soil. Holiness, industry, and peace were fast spreading among this people, when, in 1842 the policy of France and Rome was developed, and Admiral Thours made his descent on this prosperous field of Protestant Missions with priests and brandy. Queen Pomare and her Government had previously forbidden and prevented the landing of either on the Islands. This was made a cause of offence by France, and some ships of war were sent out to force the Tahitians to allow the popish priests

to remain and proselyte the people, and also to permit French brandy to be imported into the Islands, under a merely nominal duty. Admiral Thours fulfilled the will of the French King and the Pope. He landed, forced his own conditions on this feeble people, established a French Protectorate, and guaranteed religious liberty: but this pledge was soon violated, which led to a struggle of two years, on the part of Queen Pomare and her subjects against French and papal oppression; but it was no use; the cannon of the French finally triumphed, and the work of half a century was undone.

But the oppressed people felt little inclined to abandon their old friends, by whose instrumentality they were raised from their former condition of degradation, and notwithstanding all the priests and the protectorate could do, scarcely a native embraced the Romish faith. Cunning and power have been employed to dislodge the evangelical Missionaries—the Missionary chapels have been converted into National churches—the lands on which the Missionaries' dwellings were erected have been confiscated, and their houses, which cost over \$10,000, have all been taken by the protectorate government without reward. The privilege of preaching, except in one locality, has been denied them, and even the right of residence in the Islands, except at Papeete, at great cost, has been refused them. Against these, and other outrages, the Missionaries, headed by the venerable John Davis, eighty years old, lame and blind, who has toiled fifty years to christianize the Islands—presented a respectful remonstrance. The "Protector's" answer was, that the right of petition is sacred, but that it extends only to individuals; and that their meeting together and uniting in an address to him is a violation of law, for which, they will be prosecuted, unless they withdraw their names. Such was the reply. Thus hemmed in, and worried, and denied a peaceful residence on the islands they had been instrumental in bringing into civilized and Christianized being, they saw no alternative but to leave the Islands, and abandon to their doom the lovely fields of life-long missionary toils.

On the 16th of September, last, they turned away in sorrow. Two of their number, who had but recently commenced their

labors, are now in the colporteur service of the American Tract Society.

Apart from the political motives for such a step, what are the objects contemplated in these base proceedings? A few degrees east of Tahiti, there lies a small island on which the popish *Popaganda* has of late years established the head quarters of their Pacific Missions. They have made but little head way in their efforts, and the presence in their vicinity of one of the most flourishing and extensive of protestant missions, as a counteractive to their own efforts, has excited their envy and hatred, and no doubt put into motion the undercurrent, whose movements and results are now so painfully manifest. But it is strange that the court of France should lend itself for the carrying out of such nefarious purposes. But we are not discouraged. We trust in God still for Tahiti. The same Power who has lately removed the prosecuting prime minister of the Madagascar Queen, and raised to the throne of that large Island a Christian Prince, whose advent to power was consecrated by an edict recalling the banished Christians, and requesting the return of the Missionaries, after more than a dozen years of bloody persecution — can, and *will* interpose for prostrate Tahiti. “He that toucheth you toucheth the apple of mine eye,” and that watchful Eye will rest on the persecutors of his people. It *has been* on France already for this matter: for within twelve months of the day when the Christian Queen of Tahiti had to fly from the seat of her Government, to seek a refuge on a distant Island from the cannon of Louis Philippe, the arm of the Eternal hurled that same Louis Philippe from his throne, and sent him a terrified fugitive to seek a refuge on the neighboring Island of England, from which he never returned! Upon all the efforts made by His people to spread Holiness through the Earth, the approbation of God most surely rests; and he will vindicate them from the “*tongues*” and “*weapons*,” that rise against them, so as to secure the final victory of his own cause. This is our confidence.

From *India* we have intelligence of a most interesting effort to spread the Holy Scriptures. A proposition, originating with Rev. W. Arthur, (one of the Missionary Secretaries of the Wesleyan

Missionary Society,) to supply every family in India with a copy of the Word of God, has been adopted by the Madras Auxiliary Bible Society. Two colporteurs have been for fourteen months engaged in this service in all the villages round Madras. They visited in that time, 10,979 houses, and gave a copy of the Bible, in Tamul, to all who would receive it: about two-thirds of those to whom it was offered accepted the precious treasure; and thus thousands who had never before seen or heard of the Holy Scriptures have had them placed in their hands, and surely the seed thus sown will bear fruit in some good measure. How blessed would it be for India, if Dr. Arthur's noble proposition were only carried out to its full extent!

A very interesting paper, from the pen of the Rev. J. Mullins, has lately appeared in the *Calcutta Christian Observer*, on the statistics of all the Christian Missions in *India* and *Ceylon*. They have been compiled from the most accurate sources, and the results show that these missions occupy a higher position, and have been blessed with a larger amount of success, than had been anticipated by their warmest friends; we present the following condensed summary.

At the commencement of 1852, there were laboring throughout India and Ceylon, in connection with 22 Missionary Societies, — 443 Missionaries, (of whom 48 were ordained *natives*) and 668 Catechists, making a total of

1141 Laborers, Resident at	313 Missionary Stations,
There have been Founded	331 Native Churches,
containing	18,410 Communicants,
in a community of	112,191 Native Christians.
The Missionaries maintain	1,347 Vernacular Day, and 93 Boarding
containing	49,918 Boys. [Schools,
They also superintend	126 Superior English Schools,
containing	14,562 Boys and Young Men.
Female education embraces	347 Day, and 202 Boarding Schools,
containing	14,298 Girls.
For the benefit of Europeans	71 Services are maintained.

The entire Bible has been translated into ten languages, the New Testament into five others, and separate Gospels into four others; nineteen languages in all.

Besides numerous works for Christians, 70 tracts have been

prepared in these different languages, suitable for Hindoos and Mussulmans.

The Missionaries maintain in India twenty-five printing establishments.

This vast Missionary Agency costs £190,000 annually; of which, about one-sixth, or £33,500 is contributed by European Christian residents in the country.

By far the greater part of this agency has been brought into operation during the past twenty years.

What heart that loves Christian Holiness can contemplate the blessed results, which these figures announce to us, without the deepest gratitude to the God of all grace!

Shelburne Falls, Feb. 9th, 1853.

W. Butler.

Editorial Miscellany.

THE CROSS AMID ROSES.

A FEW mornings since, on opening our business letters for the day, we found in one, not only the "usual accompaniment" for several new subscribers for the Guide, but also a book mark, neatly wrought, representing a cross imbedded in roses, with the motto underneath, "Holiness to the Lord." This circumstance, though not of itself of sufficient importance to make it the subject of remark, possesses to our mind peculiar interest from some knowledge we have of the giver, (though personally we have never met,) and the state of mind it indicates. Confined for the last five years to a couch of suffering from which she can only be raised by a frame work constructed for that purpose, she has learned submission to the Divine dispensations, and like Servalus, in the fifth century, referred to by Dr. Bangs in our last number, though worn out by long illness, "has sought amid sufferings constantly to thank God, and spend day and night in praising Him." To such an one the cross has no terror. Its design, the crucifixion of self, is fully understood, and the presence of Christ in the soul, while this work is in progress, removes from the cross every repulsive feature, — extracts the sting from suffering and enables its possessor to "joy in tribulation." It was by this baptism that the Apostle Paul, while "he kept the faith," was gradually prepared and rendered meet for the crown which was "laid up for him," — and the good in all ages have been required to learn that the "furnace of affliction," instead of in-

dicating a Father's displeasure, is one of those mediums through which he gives a proof of his paternal love — for "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Regarding it in this light, and having tasted the precious fruit resulting from a patient submission to these cross Providences, Madame Guyon could exclaim —

The cross! Oh, ravishment of bliss —
How grateful e'en its anguish is;
Its bitterness how sweet!
There every sense and all the mind,
In all her faculties refined,
Taste happiness complete.

She saw this as the path which her Saviour had trod before her, and she aspired in this as in all things else, to walk in his footsteps. How beautifully is this expressed in the following lines —

Jesus, avenger of our fall,
Thou faithful lover, above all
The cross have ever borne!
Oh tell me, — life is in thy voice, —
How much afflictions were thy choice,
And sloth and ease thy scorn!

*Thy choice and mine shall be the same,
Inspirer of that holy flame,
Which must forever blaze!
To take the cross and follow Thee,
Where love and duty lead, shall be
My portion and my praise.*

Reader, can you employ this as the language of your heart? Is thy will thus united to the Divine? Dost thou recognize in the loss of all things earthly, — thy property, health, reputation, — the sundering of thy dearest ties — the withdrawal of thy choicest comforts, — an expression of thy father's good pleasure? and from a conviction of its wise design, does thy will bow with gladness to the stroke? If so, you are prepared no doubt to testify with our afflicted sister, that a bed of suffering with Christ's abiding presence, becomes a bed of roses. But if on the other hand, those dispensations appear mysterious to thee, and instead of yielding thereto, thy heart threatens to rise up in rebellion, learn from the merciful designs of God in these afflictions, to suppress every repining feeling, and seek to secure the end for which they are permitted. This end is thus clearly set forth by Dr. Upham, in his "Principles of the Interior Life" —

"Other persons, and we may add, the great majority of persons are not brought to this state of freedom from the world, and of union with God, without passing through exceeding afflictions, both external and internal. And this happens partly through ignorance and partly and more generally through SELF WILL. They are slow to learn what is to be done, and equally reluctant to submit to its being done. They attach their affections, first to one object and then to another. They would, perhaps, be pleased to have God for their portion; but they must have something besides God. In other words, they vainly imagine that they would like to have

God and their idols at the same time. And there they remain for a time, fixed, obstinate, inflexible. But God loves them. Therefore, as they will not learn by kindness, they must learn by terror. The sword of Providence and the Spirit is applied successfully to every tie that binds them to the world. Their property, their health, their friends, all fall before it. The inward fabric of hopes and joys, where self love was nourished and pride had its nest, is levelled to the dust. They are smitten within and without; burned with fire; overwhelmed with the waters; peeled and scathed and blasted to the very extremity of endurance; till they learn in this dreadful baptism, the inconsistency of the attempted worship of God and Mammon at the same time, and are led to see, that God is and ought to be, the true and only Sovereign."

THE WORK IS SPREADING.

Our friends will no doubt rejoice to learn that the principles we advocate are daily gaining ground. Much prayer has been offered of late for Colleges and other Institutions of learning. From one of these, a College in North, Carolina a friend communicates the following joyful tidings:—

"Probably, it would not prove uninteresting to inform you, as a friend and advocate of holiness, that some twenty of the young men at the Institution of which I have the honor to be a member, have nobly rallied themselves under the banner of 'Holiness to the Lord,' and are marching boldly forward, in defiance to the dark host of Satan; fresh laurels are won almost daily from the enemy. They are young men of fine talent and bid fair to occupy conspicuous positions in Church and State. The whole country round about seems to be waking up from its spiritual lethargy and is beginning to take lively interest in the cause of God. Already, *many* have professed sanctification in various parts, and fresh news of victory is arriving almost weekly. A peculiar spiritual influence seems to be pervading the very atmosphere, while the groves are often made vocal with prayer, and thanksgiving to Almighty God. We are looking for a gospel sweeping revival of religion throughout the length and breadth of the land. Hands and hearts are both raised in anxious expectation, while faith is reaching up her long arms to a rich throne of heavenly grace. Why may it not be so? 'All things are possible to him that believeth; ask and ye shall receive,' &c. The Guide comes regularly every month, like a messenger sent on some friendly mission, and brings upon its eloquent tongue deep counsels of wisdom, and grace, and glad tidings of great joy. Like a brilliant lamp amid thick darkness, it lights up with cheering light, the pathway of the Christian on his journey from the land of darkness sin and death, to a brighter world above. That it may prove a lamp to the feet, and a light to the pathway of hundreds, thousands and *millions*, is the ardent prayer of one who has been greatly benefitted by its contents, and who will do anything in his power to advance its increasing circulation and prosperity."

At this time when the Church is suffering so much for the want of efficient gospel ministers, the above cannot fail to awaken devout gratitude. Be encouraged beloved, to pray for our Institutions of learning. While God is thus preparing our young men to enter the work, we rejoice to learn that others, already in the field, are baptized more fully in the spirit of the gospel. A Wesleyan minister of New Brunswick writes;—

"You will be glad to learn that the blessed work of holiness is making progress in New Brunswick. I hope to send you by this the 'Personal Experience' of my beloved wife, whose heart the Lord baptized with fire on the 19th of last December. She is drawing up a short account of it for the Guide, which has been made such a blessing to her. Protracted meetings have been held in this city since the beginning of this month; and within the last week, *two* ministers, one minister's

wife, several class leaders and private members of the Church, have entered into glorious liberty, even that of Perfect love — and have made public profession of it before many witnesses. Last evening I was at a meeting, where about *thirty* members of the Church, some of them of *thirty years* standing, were devoutly kneeling at the altar, presenting their bodies a living sacrifice to God — *one* at least, of whom was sealed by the Holy Ghost. I trust this is only the beginning of a glorious work which is to extend far and wide."

LITERARY NOTICES.

THE ILLUSTRATED MAGAZINE OF ART. Published on the first day of every month. New York: Alexander Montgomery, 17 Spruce Street. Boston: Redding & Co.

The January and February numbers of this new and splendidly illustrated work lie on our table. We regret that for want of space, we are not able to give the extended notice it deserves. Hoping to do it better justice in subsequent issues, we will simply say, that in our humble judgment, it is the most magnificent work of the kind, ever published in this country. Each number contains 62 pages of interesting and useful reading matter, and is embellished with some twenty four finely executed, and beautifully printed engravings. It is published at the low price of twenty-five cents a number, or \$3.00 per year.

THE NEW CARMINA SACRA OR BOSTON COLLECTION OF CHURCH MUSIC. By LOWELL MASON. Boston: Rice & Kendall.

The name of Lowell Mason is of itself a guarantee to any work on Church Music: no man in modern times, having done so much to improve this department. The present collection is designed to embrace the best music of the author contained in his earlier productions, together with many of the standard English tunes. Those tunes in the Old Carmina Sacra which were found unadapted to the use of ordinary choirs, have been omitted, and in their place, a large variety of new and admired tunes are inserted.

THE MASSACHUSETTS REGISTER, and Business Directory, for 1853. By GEORGE ADAMS. Boston: Office, 91 Washington St.

This old and well established Annual has again made its appearance. Its statistical and general information, renders it invaluable as a book of reference. No business man should be without it, and in fact, every family in Massachusetts, that can afford it, would find it exceedingly convenient.

THE AMERICAN NATIONAL PREACHER. A monthly repository of Original Sermons, Edited by REV. J. M. SHERWOOD. New York: J. V. Pettis, 24 Beekman Street.

This publication well sustains its reputation. It contains sermons of the first order, by clergymen of different denominations. It deserves an increasing patronage.

Contents of the January and February numbers:—

1. Timely preparation for death. By REV. R. W. DICKENSON, D. D.
2. The Fulness of Time. By REV. W. A. SCOTT, D. D.
3. Heavenward tendency of the regenerated soul. By REV. ALVAN BOND, D.D.
4. Christianity and the Grog Shop. By REV. DANIEL P. NOYES.

RECEIPTS FOR THE GUIDE.

FROM DEC. 28, TO JAN. 7, 1853.

\$	PAYS TO	\$	PAYS TO	\$	PAYS TO
Adams Electa A	1 Jan '54	Foster Dr H	1 July '53	Marsh John	1 Jan '54
Anglen Samuel	1 Jan '54	Falconer Miss C	2 Jan '54	Munnel Jane	1 Jan '54
Anglen W Esq	1 Jan '54	Foye Hannah	1 Jan '54	Matthews Julia	1 Jan '53
Andrews G W Esq	1 Jan '54	Farrington Miss S	23	McBride Francis	1 Jan '54
Ainslie Emeline	1 Jan '54	Fletcher J W	1 Jan '54	Mayo Mercy R	1 50 Jan '54
Austin Miss M	1	Fisk Sereno	1 Jan '54	McFarland R	1 Jan '54
Andrews M K	1 July '53	Frazier Ira	1 Jan '54	McCutcheon T Esq	1 July '54
Ayers Mrs M	1	Faunce Eliza	1 Jan '54	McElhone M	1 Jan '54
Aston Rev H	1 Jan '54	Fifield Deborah T	1 Jan '54	Narremour W W	1 Jan '54
Ayers Ellen	1 Jan '54	Gullett Mrs M A	1 Jan '54	Nickerson Obed	1 Jan '54
Adams Eliza	1 Jan '54	Garrett Rev W	1 July '53	Nottingham John	1
Barclay Hugh	1 Jan '53	Griffing Geo L	1 Jan '54	Newell Mrs R	1 Jan '54
Buttler Cordelia	1 July '53	Gardner F Esq	1 Jan '54	Overend T	1 Jan '54
Baker Sarah	2 70	Garrette Ann E	1 Jan '54	Offord J	1 Jan '54
Benson H W Esq	1 Jan '54	Galnack J Q	1 Jan '54	Old Wm	1 Jan '54
Bagwell Mrs E	1 Jan '54	Gulnack Delia	1 Jan '54	Oldham Rev M	1 Jan '54
Blaisdell Mrs O	1 Jan '53	Googin Jane	1 Jan '54	Oldrin Rev E W	1 Jan '54
Brown John	1 Jan '54	Gurner Deborah	1 Jan '54	Phelps Miss C S	1 Jan '54
Bradley M Jr	1 Jan '54	Green Mary	1 Jan '54	Porter Medad	1 Jan '54
Barstow Matilda	1 Jan '54	Garrett Abigail	1 Jan '54	Pinkham N	1 Jan '54
Barstow Marretta	1 Jan '54	Gaddis Mrs J P	1 Jan '54	Peavey Mary	1 Jan '54
Bush Sarah	1 Jan '54	Goodenow W	1 Jan '53	Potter S B	1 Jan '54
Bubier John	1 Jan '54	Hodgkins Mary A	1 Jan '54	Paul Mrs D'Arcy	3 July '54
Bartlett W J	1 Jan '53	Hammond Dorcas	1 Jan '54	Patten Z S	1 Jan '54
Barnard Bebecca	1 Jan '54	Hodges Mrs C	1 Jan '54	Pearsons P P	1 Jan '54
Beale Rev S H	1 Jan '54	Hoyt Fanny	1 Jan '54	Patterson R	1 Jan '54
Bagwell Thos	1	Hales C Esq	1 Jan '54	Quimby Mrs C	1 Jan '54
Bailey Sarah	1 Jan '54	Hunt Mrs P B	1 Jan '54	Quigley Mrs S	1 Jan '54
Baldwin Mrs E P	2 Jan '54	Higley Minerva	1 Jan '54	Ruckle R	1
Bangman Mary	1 Jan '54	Hunt Mrs A	1 Jan '54	Reynold J	1 Jan '54
Boiles Martha	1 Jan '54	Hayden Mrs C	1 Jan '54	Robbins E	1 Jan '54
Brown J Jr	1 Jan '54	Hatch Mrs H G	67 July '53	Read Ruby	1 Jan '54
Bahrenberg Rev J H	1 Jan '54	Harbaugh Louisa	1 Jan '54	Roundeville D	1 Jan '54
Blodgett M B	1 Jan '54	Hayden C M	1 July '54	Read W	1 Jan '54
Coe Mrs N	1 Jan '54	Herr Walker	1 Jan '54	Reeder Charlotte	1 Jan '54
Clark J E	1 Jan '54	Hance Henry	1 July '54	Roberts E	1 July '53
Caniffe S R	1 Jan '54	Hall J H Jr	1 July '54	Swain C	1 Jan '53
Chown Samuel	1 Jan '54	Ingraham Mrs C M	1 Jan '54	Stevens Mary	1 July '53
Chown A Esq	1 Jan '54	Jackson Rev A	1 Jan '54	Sykes Sophia	1 Jan '54
Chown E Esq	1 July '54	Johnson W	1 Jan '54	Shaw John Esq	1 Jan '54
Clark John	1 Jan '54	Jenks Stephen	1 Jan '54	Shaw Esther	1 Jan '54
Comstock Mrs L	1 Jan '54	Jenkins C W	2 Jan '54	Spencer M W	1 Jan '54
Curtis H N	1 Jan '54	Johnson John	3 Jan '53	Sewall Lydia	1 Jan '54
Crispel D P	1 Jan '54	Jenness Mary	1 July '53	Stevenson E	1 Jan '54
Case Rev W	1 Jan '54	Johnson Mrs M E	1 Jan '54	Scott John	1
Carter J F	1 Jan '54	Kingsley Phebe	1 Jan '54	Sharon John	1 Jan '53
Cummings Rev S S	67 Jan '53	King Rachal	1 Jan '53	Sharter Nancy	1 Jan '54
Colcord Clara J	1 Jan '54	Kimball Wm	1 Jan '54	Skinner Olive	1 Jan '53
Colby Adeline	1 Jan '54	Kanaga J F	1 Jan '54	Speers Eliz	1 Jan '54
Carr Sarah J	1 Jan '54	Kellum T H	1	Stillman Mrs S L	1 Jan '54
Churchill Lucinda	1 July '53	Kendall Mary C	1 July '53	Shipley Mary	1 Jan '54
Chapel Jane	1 Jan '54	Ketcham J	1 Jan '54	Turner Miss C	1 Jan '54
Cross Polly	1 Jan '54	Little Mrs E	3 July '54	Tweedle Jas	1 Jan '54
Crowell I	1 Jan '54	Landon A M	1 Jan '54	Tankard Mrs E	1 Jan '54
Costin Mrs A	1	Lyon Mrs J	1 Jan '54	Tankard J W	1 Jan '54
Campbell Ann	1 Jan '54	Leavitt B B	1 Jan '54	Trumbull Miss S	1 Jan '54
Carpenter Eunice	1 Jan '54	Libbey Rachel	1 Jan '54	Tarbox Hannah C	1 Jan '54
Delton G H Esq	1 Jan '54	Larry Miss (Ded'm)	1 July '54	Taylor Mrs A	1
Driggs John	1 Jan '54	Lawton Angeline	1 Jan '53	Thompson T B	1 Jan '54
Driggs L	1 Jan '54	Lucas Aurelia	1 Jan '54	Todd A H	1 Jan '54
Danforth Betsey	1 July '54	Meserve Lucy A	1 Jan '54	Verplank E M	1 Jan '54
Davis Harriet C	1 Jan '54	McDonald J	1 Jan '54	Weaver J R	1 Jan '54
Dewitt Eliza	1 Jan '54	McLeod Neil Esq	1 Jan '54	Williams M A	1 Jan '54
Doughty Susan	1	McCracken W Esq	1 Jan '54	Williams Mary	1 Jan '54
Eldridge Eliza G	1 Jan '54	Marriot W Esq	1 Jan '54	Warren Rev D	1 Jan '54
Ellis Francis H	2 July '53	Meech Cynthia	1 Jan '54	White Mrs L S	1 Jan '54
Evans Lydia	1 Jan '53	Mitchell Phebe	1 Jan '54	Wells Mrs J	1 Jan '54
Fuller E G	25 Jan '54	Meserve Lucy N	1 Jan '54	Wilmot E	1 Jan '54
Ford W Esq	1 Jan '54	Marsh Abby	1 Jan '54	Walter Geo	1 Jan '54
Fulford Clarrissa	1 Jan '54	Mitchell Mrs C	1 July '54	Wood Mrs E	1 Jan '54

SEE THAT THE MONEY YOU SEND US IS DULY ACKNOWLEDGED.